

# Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR lR lRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G  
c ch j jh J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
z S s h

## karmamE balavanta-sAvEri

In the kRti ‘karmamE balavanta’ – rAga sAvEri, zrI tyAgarAja sings praises of Mother nIlAyatAkSi.

- P karmamE balavantamAyA talli  
kAy(A)rOhaNa jAyA
- A nirmalamagu nAga purmuna nelakonna  
nIl(A)yat(A)kSi sakla lOka sAkSi (karma)
- C1 dharanu dhanikula kOrinA nA  
paritApamul tIrpa lErairi(y)ani  
saraguna nE bayalu-dEri vacci  
parama pAvani nI sannidhi jErinA (karma)
- C2 vAridhi madi garviJci(y)I  
vasudhaku tA rAn(e)Jci ninnu  
sArEku kani tala vaJci(y)uNDu  
dhIra tanamu kalgu ninu poDagAJcinA (karma)
- C3 kAs(A)sa lEni nA madiki nI  
karuNayE dhanam(a)ni paliki niND-  
(A)satO vacci sannidhiki nija  
dAsuDaina zrI tyAgarAjuniki (karmamE)

Gist

O Mother - Consort of Lord ziva – kAyArOhaNa! O Mother nIlAyatAkSi  
stationed at the holy town of nAga puraM! O Mother who is the witness of all  
Worlds! O Supremely holy!

Are results of past actions so powerful?

1. In this World, I sought the rich; but, they could not relieve my misery;  
therefore, I set out without delay and came here (to this town); even though I  
reached Your holy presence, are results of my past actions so powerful (that my  
misery cannot be relieved)?

2. The Lord of Ocean, having become arrogant, wanted to enter into the land; he looked at You - endowed with bravery, ever standing resolutely; even after he (Lord of Ocean) beheld You, are the forces of nature so powerful?

3. I have no desire for money; I have convinced my mind that Your grace alone is the wealth; even after having come to your presence with fond hope, are the results of past actions of this tyAgarAja – your true devotee - so powerful (that my misery cannot be relieved)?

#### Word-by-word Meaning

P O Mother (talli) - Consort (jAyA) of Lord ziva – kAyArOhaNa! Are results of past actions (karmamE) so powerful (balavantamAyA)?

A O Mother nIlAyatAkSi - having blue (nIlA) longish (Ayata) eyes (akSi) stationed (nelakonna) at the holy (nirmalamagu) town of nAga puraM (puramuna)! O Mother who is the witness (sAkSi) of all (sakala) Worlds (lOka)!

O Mother - Consort of Lord ziva – kAyArOhaNa! Are results of past actions so powerful?

C1 In this World (dharanu), even though I sought (kOrinA) the rich (dhanikula), as (ani) they could not (lErairi) (lErairiyani) relieve (tIrpa) my (nA) misery (paritApamul),

O Supremely (parama) holy (pAvani)! having set out (bayalu-dEri) without delay (saraguna), coming (vacci) here (to this town), even though I (nE) reached (jErinA) Your (nI) holy presence (sannidhi),

O Mother - Consort of Lord ziva – kAyArOhaNa! Are results of my past actions so powerful?

C2 When the Lord of Ocean (vAridhi), having become arrogant (madi garviJci) (literally mentally arrogant), wanted (eJci) to enter (tA rAnu) (rAneJci) into the land (vasudhaku),

looking at (kani) You (ninnu) - endowed with bravery (dhIratanamu kalgu), ever (sAreku) (literally often) standing resolutely (tala vaJci uNDu) (literally with lowered head) (vaJciyuNDu) - even after he (Lord of Ocean) beheld (poDagAJcinA) You,

O Mother - Consort of Lord ziva – kAyArOhaNa! are the forces of nature so powerful?

C3 Having convinced (paliki) (literally said) my (nA) mind (madiki) - which has no (lEni) desire (Asa) for money (kAsu) (kAsAsa) - that (ani) Your (nI) grace alone (karuNayE) is the wealth (dhanamu) (dhanamani), and (therefore),

even after having come (vacci) to your presence (sannidhiki) with fond (niNDu) (literally a lot of) hope (AsatO) (niNDAsatO),

O Mother - Consort of Lord ziva – kAyArOhaNa! are the results of past actions so powerful to this tyAgarAja (tyAgarAjuniki) – who is (aina) your true (nija) devotee (dAsuDu) (dAsuDaina)?

#### Notes -

P – balavantamAyA – ‘balavantamAye’ would give an affirmative meaning ‘my karma has become powerful’. However, ‘balavantamAyA’ (with an elongated ending), gives an interrogatory meaning – ‘is my karma so powerful?’

P - kAyArOhaNa - The term ‘kAyArOhaNa sthalaM’ means ‘a shrine where all beings become one with Lord ziva during the great deluge’. The name kAyArOhaNa is associated with the Lakulisa Pasupata Saiva sect which originated in Gujarat. This sect of saivism is said to have been widespread in Tamilnadu during the days of Mahendravarman Pallava. There is a temple with the same

name at Gujarat - kArvAn - kAyArohaNa svAmi (barODa). For more information, please visit the site -

<http://www.templenet.com/Tamilnadu/s095.htm> and  
<http://www.hinduwiki.com/index.php?title=Lakulisa>

A – nIlAyatAkSi – name of mother at nAgappaTTinam (nAga puraM) – for legends visit - <http://www.templenet.com/Tamilnadu/s165.html>

C1 – jErinA – This is how it is given in the books of TSV/AKG. However, in the books of TKG and CR, this is given as 'jEri nA'. In my humble opinion, if it is taken in the latter way, the sense of the caraNa seems to be incomplete. In order to complete the sense, the word 'jEri' is required to be made as 'jErinA' (though I have reached) and connect it to pallavi to complete the sentence; alternatively, it should be 'jEriti' (I reached) to end the sentence there. In view of the C3 where the ending word 'tyAgarAjuniki' directly connects to the pallavi, I think here also it should be connected to pallavi by taking it as 'jErinA'. Any suggestions ???

C2 - vAridhi madi garviJci – Nagappattinam is famous for incursion of sea into the land; earlier Tamil sagas describe how the town of pUmpuhAr – adjacent to Nagappattinam - was swallowed by the sea. The recent Tsunami (December 2004) where Nagappattinam bore the brunt of the fury substantiates the same. The present kRti of zrI tyAgarAja also mentions of such incursion; however, it is not clear as to which period the episode relates to. But from the wordings of the caraNa, it seems that the sea indeed entered the town crossing the temple – see note below.

C2 – tala vaJciyuNDu – standing with lowered head may be for the reasons of coyness, shame or resoluteness. In the present context, the 'resoluteness' is the appropriate meaning which is substantiated by the ensuing word 'dhIratanamu'.

C2 – poDagAJcinA – there is some doubt about connecting this caraNa to the pallavi. As it stands, 'poDagAJcinA' would mean 'even if beheld'. In that case, by connecting to the pallavi, it would mean that 'even after Lord of Oceans beheld you, is the karma so powerful?'. On the other hand, if we take 'poDagAJci + nA', 'nA' could be connected to pallavi (to refer to zrI tyAgarAja), but the meaning of caraNa remains incomplete. Therefore, 'poDagAJcinA' has been taken as a single word. This would mean that 'the sea did enter the town in spite of Mother standing resolutely at the sea-shore – that is, the 'karma' is indeed very powerful. However, in the case of Lord of Oceans, the incursion being not due to result of any past actions (karma) but only due to interaction of forces of nature, the connecting pallavi line has been translated as 'forces of nature'. Any suggestions ???

C3 – karuNayE – this is how it is given in the books of TKG and CR; however, in the book of TSV/AKG, it is given as 'karuNE'; in the book of TKG, 'karuNE' is given as alternative. This needs to be checked. Any suggestions ???

## Devanagari

प. कर्ममे बलवन्तमाया तल्लि

का(या)रोहण जाया

अ. निर्मलमगु नाग पुरमुन नेलकोन्न

नी(ला)य(ता)क्षि सकल लोक साक्षि (क)

च1. धरनु धनिकुल कोरिना ना

परितापमुल् तीर्प लेरैरि(य)नि

सरगुन ने बयलु-देरि वञ्चि  
परम पावनि नी सन्निधि जेरिना (क)

च2. वारिदि मदि गर्विञ्चि(यी)  
वसुधकु ता रा(ने)ञ्चि निन्नु  
सारेकु कनि तल वञ्चि(यु)ण्डु  
धीर-तनमु कल्गु निनु पोडगाञ्चिना (क)

च3. का(सा)स लेनि ना मदिकि नी  
करुणये धन(म)नि पलिकि  
नि(ण्डा)सतो वञ्चि सन्निधिकि निज  
दासुडैन श्री त्यागराजुनिकि (क)

### **English with Special Characters**

pa. karmamē balavantamāyā talli  
kā(yā)rōhaṇa jāyā

a. nirmalamagu nāga puramuna nelakonna  
nī(lā)ya(tā)kṣi sakala lōka sākṣi (ka)

ca1. dharanu dhanikula kōrinā nā  
paritāpamul tīrpa lērairi(ya)ni  
saraguna nē bayalu-dēri vacci  
parama pāvani nī sannidhi jērinā (ka)

ca2. vāridi madi garviñci(yī)  
vasudhaku tā rā(ne)ñci ninnu  
sāreku kani tala vañci(yu)ṇḍu  
dhīra-tanamu kalgu ninu poḍagāñcinā (ka)

ca3. kā(sā)sa lēni nā madiki nī  
karuṇayē dhana(ma)ni paliki  
ni(ṇḍā)satō vacci sannidhiki nija  
dāsudaina śrī tyāgarājuni (ka)

## Telugu

- ప. కర్మమే బలవంతమాయా తల్లి  
కా(యా)రోహణ జాయా
- అ. నిర్మలమగు నాగ పురమున నెలకొన్న  
నీ(లా)య(తా)క్షి సకల లోక సాక్షి (క)
- చ1. ధరను ధనికుల కోరినా నా  
పరితాపముల్ తీర్చ లేరైరి(య)ని  
సరగున నే బయలు-దేరి వచ్చి  
పరమ పావని నీ సన్నిధి జేరినా (క)
- చ2. వారిది మది గర్విజ్జి(యీ)  
వసుధకు తా రా(నె)జ్జి నిన్ను  
సారెకు కని తల వజ్జి(యు)ణ్ణు  
ధీర-తనము కల్గు నిను పొడగాజ్జినా (క)
- చ3. కా(సా)స లేని నా మదికి నీ  
కరుణయే ధన(మ)ని పలికి  
ని(ణ్ణ)సతో వచ్చి సన్నిధికి నిజ  
దాసుడైన శ్రీ త్యాగరాజునికి (క)

## Tamil

- ప. కర్మమే ప<sup>3</sup>లవంతమాయా తల్లి  
కా(యా)రోహణ జాయా
- అ. నిర్మలమకు<sup>3</sup> నాక<sup>3</sup> పురమున నెలకొన్న  
నీ(లా)య(తా)క్షి సకల లోక సాక్షి (కర్మమే)
- చ1. త<sup>4</sup>రణు త<sup>4</sup>నిక్రల కోరినా నా  
పరితాపముల్ తీర్చ లేరైరి(య)ని  
సరకు<sup>3</sup>న నే ప<sup>3</sup>యలు-తే<sup>3</sup>గి వశ్శి  
పరమ పావని నీ సన్నితి<sup>4</sup> జేరినా (కర్మమే)
- చ2. వారితి<sup>4</sup> మతి<sup>3</sup> క<sup>3</sup>ర్విశ్రు(యీ)  
వసుత<sup>4</sup>కు తా రా(నె)శ్రు నీన్లు  
సారేకు కని తల వశ్రు(య)న్లు  
తీ<sup>4</sup>ర-తనము కలకు<sup>3</sup> నీన్లు పో<sup>3</sup>డకా<sup>3</sup>శ్రునా (కర్మమే)
- చ3. కా(సా)స లేని నా మతి<sup>3</sup>కి నీ  
కరుణయే త<sup>4</sup>న(మ)ని పలికి  
నిన్(డా<sup>3</sup>)సతో వశ్శి సన్నితి<sup>4</sup>కి నిజ  
దాసుడైన శ్రీ త్యాగరాజునికి (కర్మమే)

ఊర్జవిణయే వలిమెయిడెత్తానతో, తాయే?  
కాయారోకణేశవరర్ ఇల్లాలే!

புனித நாகபுரத்திலுறை  
கருந்தடங்கண்ணியே! பல்லுலகிற்கும் சாட்சியே!  
ஊழ்வினையே வலிமையுடைத்தானதோ, தாயே?  
காயாரோகணேசுவரர் இல்லாளே!

1. புவியில், செல்வந்தரைக் கோரினாலும், எனது  
பரிதாபத்தினைத் தீர்க்க இயலவில்லையென,  
தாமதிக்காது, நான் புறப்பட்டு வந்து,  
உனது சன்னிதியடைந்தாலும், முற்றிலும் தூயவளே!  
ஊழ்வினையே வலிமையுடைத்தானதோ, தாயே?  
காயாரோகணேசுவரர் இல்லாளே!

2. வாரிதியோன், மதியிற்செருக்குற்று, இந்  
நிலத்துட்புகத் தான் விழைய, உன்னைக்  
கண்டு, எப்போழ்தும் தலை தாழ்த்தியிருக்கும்,  
திண்ணமுடைத்த, உன்னை தரிசித்தாலும்,  
ஊழ்வினையே வலிமையுடைத்தானதோ, தாயே?  
காயாரோகணேசுவரர் இல்லாளே!

3. பணத்தை விரும்பாத எனதுள்ளத்திற்கு, உனது  
கருணையே செல்வமென்று பகர்ந்து,  
நிரம்ப வேட்கையுடன் சன்னிதிக்கு வந்து, உண்மைத்  
தொண்டனாகிய இத்தியாகராசனுக்கு  
ஊழ்வினையே வலிமையுடைத்தானதோ, தாயே?  
காயாரோகணேசுவரர் இல்லாளே!

காயாரோகணேசுவரர் - திருநாகைக்காரோணம் - நாகப்பட்டினம்  
கருந்தடங்கண்ணி - நீலாயதாட்சி  
வாரிதியோன் - கடல்

## Kannada

ಪ. ಕರ್ಮೇ ಬಲವನ್ನಮಾಯಾ ತಲ್ಲೆ

ಕ(ಯಾ)ರೋಹಣ ಜಾಯಾ

ಅ. ನಿರ್ಮಲಮಗು ನಾಗ ಪುರಮುನ ನೆಲಕೊನ್ನ

ನೀ(ಲಾ)ಯ(ತಾ)ಕ್ಷಿ ಸಕಲ ಲೋಕ ಸಾಕ್ಷಿ (ಕ)

ಚ. ಧರನು ಧನಿಕುಲ ಕೋರಿನಾ ನಾ

ಪರಿತಾಪಮುಲ್ ತೀರ್ಪು ಲೇರೈರಿ(ಯ)ನಿ

ಸರಗುನ ನೇ ಬಯಲು-ದೇರಿ ವೆಚ್ಚಿ

ಪರಮ ಪಾವನಿ ನೀ ಸನ್ನಿಧಿ ಜೇರಿನಾ (ಕ)

ಚ೨. ವಾರಿದಿ ಮದಿ ಗರ್ವಿಜ್ಜಿ(ಯೀ)  
ವಸುಧಕು ತಾ ರಾ(ನೆ)ಜ್ಜಿ ನಿನ್ನು  
ಸಾರಿಕು ಕನಿ ತಲ ವೆಜ್ಜಿ(ಯು)ಣ್ಣ  
ಧೀರ-ತನಮು ಕಲ್ಲು ನಿನು ಪೊಡಗಾಜ್ಜಿನಾ (ಕೆ)

ಚ೩. ಕಾ(ಸಾ)ಸ ಲೇನಿ ನಾ ಮದಿಕಿ ನೀ  
ಕರುಣಯೇ ಧನ(ಮ)ನಿ ಪಲಿಕಿ  
ನಿ(ಣ್ಣಾ)ಸತೋ ವಚ್ಚಿ ಸನ್ನಿಧಿಕಿ ನಿಜ  
ದಾಸುಡೈನ ಶ್ರೀ ತ್ಯಾಗರಾಜುನಿಕಿ (ಕೆ)

### Malayalam

ಪ. ಕರ್ಮಮೇ ಖಲವನುಮಾಯಾ ತಲ್ಲೀ  
ಕಾ(ಯಾ)ರೋಹುಣ ಜಾಯಾ  
ಅ. ನಿರ್ಮಲಮಗು ನಾಗ ಪುರಮುನ ನಲಕೊಣ  
ನೀ(ಲಾ)ಯ(ತಾ)ಕ್ಷಿ ಸಕಲ ಲೋಕ ಸಾಕ್ಷಿ (ಕ)  
ಪ1. ಯರಗು ಯನಿಕುಲ ಕೋರಿನಾ ನಾ  
ಪರಿತಾಪಮುಲ್ ತೀರ್ಪ ಲೇರೇರಿ(ಯ)ನಿ  
ಸುರಗುನ ನೇ ಖಯಲು-ಝೇರಿ ವಚ್ಚಿ  
ಪರಮ ಪಾವನಿ ನೀ ಸನ್ನಿಧಿ ಜೇರಿನಾ (ಕ)  
ಪ2. ವಾರಿತಿ ಮಡಿ ಗರಿಣಿ(ಯಿ)  
ವಸುಯಕ್ಕು ತಾ ರಾ(ನೇ)ಣಿ ನಿನ್ನು  
ಸಾರೇಕ್ಕು ಕನಿ ತಲ ವಣಿ(ಯು)ಣ್ಣ  
ಯೀರ-ತನಮು ಕಲ್ಲು ನಿನ್ನು ಪೊಡಗಾಜ್ಜಿನಾ (ಕ)  
ಪ3. ಕಾ(ಸಾ)ಸ ಲೇನಿ ನಾ ಮದಿಕಿ ನೀ  
ಕರುಣಯೇ ಯನ(ಮ)ನಿ ಪಲಿಕಿ  
ನೀ(ಣ್ಣಾ)ಸತೋ ವಚ್ಚಿ ಸನ್ನಿಧಿ ನಿಜ  
ದಾಸುಡೈನ ಶ್ರೀ ತ್ಯಾಗರಾಜುನಿಕಿ (ಕ)

### Assamese

ಪ. ಕರ್ಮೇ ಬಲರಸುಮಾಯಾ ತಲ್ಲೀ  
ಕಾ(ಯಾ)ರೋಹುಣ ಜಾಯಾ  
ಅ. ನಿರ್ಮಲಮಗು ನಾಗ ಪುರಮುನ ನಲಕೊಣ  
ನೀ(ಲಾ)ಯ(ತಾ)ಕ್ಷಿ ಸಕಲ ಲೋಕ ಸಾಕ್ಷಿ (ಕ)  
ಪ1. ಯರಗು ಯನಿಕುಲ ಕೋರಿನಾ ನಾ  
ಪರಿತಾಪಮುಲ್ ತೀರ್ಪ ಲೇರೇರಿ(ಯ)ನಿ  
ಸುರಗುನ ನೇ ಖಯಲು-ಝೇರಿ ವಚ್ಚಿ  
ಪರಮ ಪಾವನಿ ನೀ ಸನ್ನಿಧಿ ಜೇರಿನಾ (ಕ)  
ಪ2. ವಾರಿತಿ ಮಡಿ ಗರಿಣಿ(ಯಿ)  
ವಸುಯಕ್ಕು ತಾ ರಾ(ನೇ)ಣಿ ನಿನ್ನು  
ಸಾರೇಕ್ಕು ಕನಿ ತಲ ವಣಿ(ಯು)ಣ್ಣ  
ಯೀರ-ತನಮು ಕಲ್ಲು ನಿನ್ನು ಪೊಡಗಾಜ್ಜಿನಾ (ಕ)  
ಪ3. ಕಾ(ಸಾ)ಸ ಲೇನಿ ನಾ ಮದಿಕಿ ನೀ  
ಕರುಣಯೇ ಯನ(ಮ)ನಿ ಪಲಿಕಿ  
ನೀ(ಣ್ಣಾ)ಸತೋ ವಚ್ಚಿ ಸನ್ನಿಧಿ ನಿಜ  
ದಾಸುಡೈನ ಶ್ರೀ ತ್ಯಾಗರಾಜುನಿಕಿ (ಕ)

সৰগুন নে বয়লু-দেৰি ৰুচি  
পৰম পাৱনি নী সন্নিধি জেৰিনা (ক)

চ২. বাৰিদি মদি গৰিখিও(য়ী)  
বসুধকু তা ৰা(নে)খিও নিল্লু  
সাৰেকু কনি তল ৰখিও(য়)ণ্ডু  
ধীৰ-তনমু কল্পু নিনু পোডগাখিওনা (ক)

চ৩. কা(সা)স লেনি না মদিকি নী  
কৰুণয়ে ধন(ম)নি পলিকি  
নি(ণ্ডা)সতো ৰুচি সন্নিধিকি নিজ  
দাসুডৈন শ্ৰী অগৰাজুনিকি (ক)

## Bengali

প. কৰ্মমে বলবন্তমায়া তল্লি  
কা(য়া)ৰোহণ জায়া  
অ. নিৰ্মলমণ্ড নাগ পুৰমুন নেলকোন্ন  
নী(লা)য়(তা)ক্ষি সকল লোক সাক্ষি (ক)

চ১. ধৰনু ধনিকুল কোৱিনা না  
পৰিতাপমুল্ তীৰ্প লেৱৈরি(য়)নি  
সৰগুন নে বয়লু-দেৰি ৰুচি  
পৰম পাবনি নী সন্নিধি জেৱিনা (ক)

চ২. বাৰিদি মদি গৰিখিও(য়ী)  
বসুধকু তা ৰা(নে)খিও নিল্লু  
সাৰেকু কনি তল ৰখিও(য়)ণ্ডু  
ধীৰ-তনমু কল্পু নিনু পোডগাখিওনা (ক)

চ৩. কা(সা)স লেনি না মদিকি নী  
কৰুণয়ে ধন(ম)নি পলিকি



ନି(ଞ୍ଜା)ସତୋ ବଞ୍ଚି ସନ୍ନିଧିକି ନିଜ  
ଦାସୁଡ଼େନ ଶ୍ରୀ ଆଗରାଜୁନିକି (କ)

### Gujarati

୫. କର୍ମମେ ଭଲବନ୍ତମାୟା ତଢିଲ  
ଢା(ଯା)ରୋହଣ ଗାୟା  
ଅ. ନିର୍ମଳମଗୁ ନାଗ ପୁରମୁନ ନେଲକାଞ୍ଚ  
ନୀ(ଲା)ଧ(ତା)କ୍ଷି ସକଳ ଲୋକ ସାକ୍ଷି (ଢ)  
ଅ୧. ଧରନ୍ତୁ ଧନିକ୍ତୁଳ କୋରିନା ନା  
ପରିତାପମୁଲ୍ ଶୀର୍ଷ ଡେରୈରି(ଧ)ନି  
ସରଗୁନ ନେ ଭୟାଳୁ-ଢେରି ବଞ୍ଚି  
ପରମ ପାବନି ନୀ ସନ୍ନିଧି ଗୈରିନା (ଢ)  
ଅ୨. ବାରିଡ଼ି ମଢି ଗର୍ବିଞ୍ଚି(ଧୀ)  
ବସୁଧକ୍ତୁ ତା ରା(ନେ)ଞ୍ଚି ନିଜ୍ଞ  
ସାର୍ବକ୍ତୁ କନି ତଳ ବଞ୍ଚି(ଧୁ)ଡ଼ୁ  
ଧୀର-ତନମୁ କଲ୍ପୁ ନିନ୍ତୁ ପାଞ୍ଚଗାଞ୍ଚିନା (ଢ)  
ଅ୩. ଢା(ସା)ସ ଡେନି ନା ମଢିକି ନୀ  
କରୁଣାଧେ ଧନ(ମ)ନି ପାଲିକି  
ନି(ଢ଼ା)ସତୋ ବଞ୍ଚି ସନ୍ନିଧିକି ନିଜ  
ଢାସୁଡ଼େନ ଶ୍ରୀ ତ୍ୟାଗରାଜୁନିକି (ଢ)

### Oriya

- ପ. କର୍ମମେ ବଲ୍ଲଭନ୍ତମାୟା ତଢିଲ  
କା(ୟା)ରୋହଣ ଗାୟା  
ଅ. ନିର୍ମଳମଗୁ ନାଗ ପୁରମୁନ ନେଲକୋନ୍  
ନୀ(ଲା)ୟ(ତା)କ୍ଷି ସକଳ ଲୋକ ସାକ୍ଷି (କ)  
ତ୧. ଧରନ୍ତୁ ଧନିକ୍ତୁଳ କୋରିନା ନା  
ପରିତାପମୁଲ୍ ଶୀର୍ଷ ଲେରୈରି(ୟ)ନି  
ସରଗୁନ ନେ ବୟାଳୁ-ଢେରି ଶକ୍ତି  
ପରମ ପାଞ୍ଚନି ନୀ ସନ୍ନିଧି କୋରିନା (କ)

੮੭. ਖ਼ਾਹਿਦਿ ਮਹਿ ਗਭੀਝਿ(੯੧)

ਭੁਬੁਖਕੂ ਤਾ ਰਾ(ਨੇ)ਝਿ ਨਿਨ੍ਹੂ

ਬਾਰੇਕੂ ਕਹਿ ਤਲ ਭੁਝਿ(ਯੂ)ਝੂ

ਪਾਰ-ਤਨਮੂ ਕਲ੍ਹੂ ਨਿਨ੍ਹੂ ਘੋਠਗਾਝਿਨਾ (ਕ)

੮੮. ਕਾ(ਬਾ)ਬ ਲੇਨਿ ਨਾ ਮਹਿਕਿ ਨਾ

ਕਰੂਥਯੇ ਪਨ(ਮ)ਨਿ ਪਲਿਕਿ

ਨਿ(ਛਾ)ਬਤੋ ਭੁਛਿ ਬਨ੍ਹਿਪਕਿ ਨਿਛ

ਫਾਬੂਠੇਨ ਗੁੰ ਤਾਗਰਾਛੂਨਿਕਿ (ਕ)

## **Punjabi**

੫. ਕਰਮਮੇ ਬਲਵਨਤਮਾਯਾ ਤੱਲਿ

ਕਾ(ਯਾ)ਰੋਹਣ ਜਾਯਾ

ਅ. ਨਿਰਮਲਸਗੁ ਨਾਗ ਪੁਰਸੁਨ ਨੇਲਕੋਨ

ਨੀ(ਲਾ)ਯ(ਤਾ)ਕਿਸ਼ ਸਕਲ ਲੋਕ ਸਾਕਿਸ਼ (ਕ)

੮੯. ਧਰਨੁ ਧਨਿਕੁਲ ਕੋਰਿਨਾ ਨਾ

ਪਰਿਤਾਪਮੁਲ ਤੀਰਪ ਲੇਰੈਰਿ(ਯ)ਨਿ

ਸਰਗੁਨ ਨੇ ਬਯਲੁ-ਦੇਰਿ ਵੱਚਿ

ਪਰਮ ਪਾਵਨਿ ਨੀ ਸੱਨਿਧਿ ਜੇਰਿਨਾ (ਕ)

੯੦. ਵਾਰਿਦਿ ਮਹਿ ਗਰ੍ਹਿਵਿਚ(ਯੀ)

ਵਸੁਧਕੁ ਤਾ ਰਾ(ਨੇ)ਵਿਚ ਨਿਨ੍ਹੂ

ਸਾਰੇਕੁ ਕਨਿ ਤਲ ਵਵਿਚ(ਯੂ)ਣਡੁ

ਧੀਰ-ਤਨਮੁ ਕਲਗੁ ਨਿਨ੍ਹੂ ਪੇਡਗਾਵਿਚਨਾ (ਕ)

੯੧. ਕਾ(ਸਾ)ਸ ਲੇਨਿ ਨਾ ਮਹਿਕਿ ਨੀ

ਕਰੁਣਯੇ ਧਨ(ਮ)ਨਿ ਪਲਿਕਿ

ਨਿ(ਣਡਾ)ਸਤੋ ਵੱਚਿ ਸੱਨਿਧਿਕਿ ਨਿਜ

ਦਾਸੁਡੈਨ ਸ੍ਰੀ ਤਾਗਰਾਜੁਨਿਕਿ (ਕ)